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habitat of the Chukchee. Strange to say, a similar tradition was found by the present writer among the Orochee, thousands of miles distant from the Chukchee, on the coast of the Tatar strait.

The volume is richly illustrated with maps, numerous text illustrations, and plates, all bearing on and elucidating the minute descriptions of the text.

Before closing I will take the liberty of correcting a slight error due to misinterpretation of one of Schrenck's plates. In the chapter on dog-breeding, the author gives a design of a Chukchee dog-harness,¹ a so-called one-band "oblique" harness, saying that "this form of harness was introduced from the south," and adding that "it is in use among the Amur tribes, as may be seen from the description and drawings by Schrenck (II, plate xxvi, figs. 3, 4, 5)." As a matter of fact the regular dog-harness of the Amur tribes, that of the Gilyak, is quite different, its peculiar feature being the absence of the back-band, the dogs pulling by the neck. This is clearly seen from the description in the text, as well as in Schrenck's plate (figs. 2, 3) quoted by the author. He has evidently been misled by figs. 4 and 5. The upper band, which he took for a back-band, really serves for holding a head-decoration for the dog, used on solemn occasions.

Speaking of the senses of the Chukchee, the author says that "taboo against bringing into the sleeping-room any objects connected with the hearths and households of other families is founded chiefly upon their unfamiliar odor," referring to a case of a woman having fallen sick when seeing an old Chukchee wooden case brought by the author from another place. She declared that "an unfamiliar odor given off by the case made her feel giddy and sick" (page 39). I would not try to explain the individual case cited by the author, but I think that taboos connected with the family or clan fires and hearths need not be explained in such an unusual way. It would be more rational to suppose that the "sickness" of the woman in the alleged case was but a nervous fit associated with the fear of violating a taboo, and that it also was an effect of the taboo, not its cause. Indeed, we know many cases where men have suddenly died after having violated a taboo.

L. STERNBERG.

Conferencias del Museo Nacional. Sección de Etnología. Núm. I. Los Popolocas. Por el PROFESOR DR N. LEÓN. México: Imprenta de Museo Nacional. 1905. 8°, 28 pp.

This lecture, delivered at the Mexican National Museum by Dr León, résumés part of the information obtained by him during his visit among

¹ See page 108, fig. 25, a.

the Popolocas in 1904-'05 (the detailed monograph will appear in the Annals of the Museum). After a historical introduction and some notice of the confusion concerning the use and interpretation of the term *popoloca*, which Brinton once proposed to bar from the ethnic vocabulary, the author sketches briefly the ethnology of this linguistic stock, whose pre-columbian habitat was the southern part of the Tlaxcaltecan territory. To-day the area of the Popoloca tongue embraces Azingo and Mezontla in the state of Puebla, and several places in Oaxaca. In Guerrero the Popolocas are almost extinct, and such of them as are said to exist in Vera Cruz speak Mixe. The *Pupulucas* of Guatemala are of Cakchiquel lineage, and those of Nicaragua of Lenca stock: with both of these the Mexican *Popolocas* have been wrongly affined by various writers. Remnants of ancient idolatry flourish among them and witchcraft is very prevalent. Indeed, the Catholic priest is to them "no more than a wizard endowed with a certain power, less, however, than that of their own." Endogamy is practised and the religious rites of the Catholic church are added to by many old heathen ceremonies. Snakes are much venerated. The influence of woman in society is great, and her word and counsel control all actions. The vocabulary of some 2,000 words obtained by Dr León enabled him, by comparison with Mixtec and Chuchona, to prove the relationship of these tongues. The physical characters of these three peoples point also to identity of race. The so-called "Mixtec eye" (as the author proposes to term a phenomenon which is "neither the 'Mongolian eye' nor the teratological epicanthus") occurs in all individuals of pure blood among the Popolocas, Mixtecs, and Chucones. The archeological remains in the Popoloca country corroborate these conclusions: "The Popolocas, Chuchones, and Mixtecas belong to the same ethnic family."

ALEXANDER F. CHAMBERLAIN.

La Colección Boggiani de Tipos indígenas de Sudamérica Central. Publicada por ROBERT LEHMANN-NITSCHE, Dr phil. et med. Buenos Aires, 1904. Casa Editora de R. Rosauer, Rivadavia 571. *Suplemento.* Buenos Aires: 1904.

As the accompanying brief catalogue in Spanish and German explains, this collection of 100 photographs (the Supplement adds 14 more) of men, women, and children, of various Indian tribes of central South America, is the posthumous work of Guido Boggiani, the ethnologist, who fell a victim to some of the savages of the Gran Chaco a year or two ago. The reproductions, excellently done, are on cards, rather larger than postals, with titles in Spanish only; the catalogue gives the